

D... ND SARASWATI

(...ER OF ARYA SAMAJ)

BAWA ARJAN SINGH

Due on	Borrower's Name	Returned on

DAYANANDA SARASWATI
FOUNDER OF
ARYA SAMAJ

BAWA ARJAN SINGH

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PREFACE

This tract has been written in response to a desire from my valued friend, Pt. Charan Dass B. A., who has undertaken to publish a series of Biographical sketches of the greatmen that have flourished in this land from time to time. This is but a small and humble contribution to the literature on the subject. It lays no claim to literary excellence; my object in presenting it to the world is simply to outline a few of the great aspects of Dayananda's life and thought which have done so much towards moulding the moral and religious conceptions of modern India. The life of Dayananda Saraswati is luminous with the most glorious events, which, when properly contemplated, can not fail to have an ennobling effect on the mind. The subject has been treated not from Arya Samajic standpoint, but from a general point of view, from that of a mere onlooker from a distance and I trust it will be taken in its proper light. There are, however, strong touches here and there but these are almost unavoidable.

ARJAN SINGH.

INTRODUCTION

The appearance of Swami Dayananda marks the dawn of a new era of thought and activity in this country. His name is writ large and plain on every page of the history of Modern Reform. He is the author of those mighty influences which have evolved order and harmony out of chaos and which must tend to the ultimate emancipation of our people from the bondage of misery and wretchedness. As individual man, Dayananda stands in the first rank of the great sages and rishis whose names shall endure for ever, but it is as the thinker and reformer that he shall be held in great veneration by the coming generations. There is, perhaps, no phenomenon more fascinating in the whole universe than that of a reformer. He is something very uncommon and extraordinary. In intellectual, moral and spiritual advancement, in short, in every thing which gives tone and dignity to human life, he towers high above the general run of humanity. Nature is lavish in bestowing her gifts upon him. His resources are exhaustless and his heart is armed with a courage that knows no faltering. Amidst the most difficult and arduous situations, where every inch of ground has to be won by an incessant and deadly conflict and from which other men turn away in fear and disappointment, he retains a calm and dignified appearance, ever sanguine of the justice of his cause and having a boundless and deep-rooted faith in Divine dispensation. Confident of the ultimate success of his mission, he rails ceaselessly against popular wrongs and time-honoured customs. Occupying a position of eminence from which he surveys all social affairs as they stand in reality he notes the defects, the points which require adjustment, and forthwith sets to work in right earnest. The world around

stands not where he stands and rushes blindly to extinguish the divinity that illumines his soul. All the evil forces of society rise in one mighty array against him. He is cursed, anathematised, and cried down as the emissary of Devil. There is no abusive epithet that is not used in his vilification; in streets as well as in private closets he is remembered in any but decent language; conspiracies and plots are hatched against him, he is maltreated and pelted with stones and bricks. But all in vain. He falters not for a moment, but remains as firm as ever. Reverses and defeats do not intimidate him; he pushes on and at last his efforts are crowned with success. The fortifications and ramparts of superstition, which defied his strength at first; fall to the earth, no more able to sustain his crushing blows. Now there are ruins all around and on these he builds a strong and enduring superstucture, one that can resist all adverse winds and forces. The attitude of people towards him changes with his achievements. At first it is deadly hostile; next indifferent; and subsequently it becomes favourable. Here is a complete triumph of the Reformer. His views become the views of all; the people who opposed him begin to think after his fashion and lend their help in the spread of his views. His thoughts and sentiments are impressed indelibly on the spirit of the age. Hills and mountains, rivers and streams, jungles and forests, all echo and re-echo his sentiments. He becomes the one supreme master and dictator everywhere. His word is magic and thousands that opposed him first now bow their heads before him. Bliss and felicity follow his footsteps and evil flies at his sight. Such are the characteristics of a reformer. And nowhere do we find them better illustrated than in the career of Swami Dayananda.

Krishna says in his Gita 'when evil preponderates in India, I appear in human form for the regeneration of the people.' Interpreted in a broad sense, this is significant of a grand truth. Krishna is synonymous with greatman. When a critical state is reached in the existence of a nation, when men are hopelessly drifting towards evil and untruth, the appearance of a greatman becomes necessary. Just as the intensity of heat is the sign for the approach of rain, in the same way the preponderance of evil, ignorance and superstition in the affairs of men, foreshadows the rise of some great soul. India, in the early fifties, was menaced by dangers of a very destructive character. By far the worst and most fatal of these was that her children were fast lapsing into a phase of mental slavery which made her extinction as a separate nation only a question of time. And it is at such a critical juncture that Dayananda came to the scene. What he has accomplished for us, and for the world at large, is a subject which can not be adequately treated in a pamphlet like this. Suffice it to say that he has effected a thorough and entire change in the aspect of affairs and rescued a whole people from a grave situation—a situation which was menacing to their very existence. His thought exercised a profound and far-reaching influence on our society. On a close and intimate scrutiny of our present situation, both religious and soical, it will be found that the features that are the most attractive and enduring are invariably those which owe their origin to Dayananda. The influence of contemporary thought and action is irresistible; it grows by insensible degrees and imperceptibly affects all that lies within a measurable distance from it. Not being an object of sense, it is hidden from the ken of the physical eye. Men situated on lower planes of thought can not discern

it and even those who, by their superior capacities, are fitted to penetrate deeply into a question seldom trouble themselves with such matters and this is why the influence of a great man over his environment remains long unrecognised. But it is there nevertheless, working a slow but sure change. There are in India associations and communities most actively engaged in opposing the progress of Dayananda's propaganda. What conceivable influence, it is asked, could possibly have Dayananda exerted on such societies? Let those who ask such questions dive beneath the surface of things, probe deeper and examine minutely the constitution of these societies and the principle of action they promulgate, and they will find that nearly three-fourths of the material on this side of the country at least, has been borrowed from Dayananda himself. We are making no arbitrary or sweeping assertions, nor are we playing on imagination, but are speaking out bare facts. Dayananda is essentially the hero of the age and it is but fitting that no body withheld the just and well-merited tribute to which he is deservedly entitled

There is, perhaps, no object of study more elevating, more brimful of suggestive hints for self-evolution than the life of a great soul. It presents various and chequered scenes of struggle to one's view. The hero is surrounded on all sides with difficulties and dangers; misfortune dogs his footsteps and everywhere he is confronted with barriers and obstacles in his mission but he defies them all with a firm and steady heart and ultimately succeeds. There he stands in triumph and his life furnishes a glorious example of heroism and self-reliance. It is a lamp-post which serves as guiding light for ordinary humanity to glide across

the dark sea of life. The greatman is a living inspiring force, ever working towards the elevation of humanity. "If your whole past," says Dr. Martineau, "could be laid open, where would you find its moments of purest consecration, of fresh insight into duty, and willing love to follow it? Not, I believe, when you were criticising a creed, or constructing a philosophly, though with the simplest aim at truth: not when working out the contents of some comprehensive precept, though you owned its obligation: not when some crisis of danger brought you face to face with the alternatives of an eternal state, though you reckoned them solemn and at hand: but when first there stood near you some transparent nature, nobler, simpler, purer than your self that fixed your eye and compelled you to look up. This loving wonder at some impersonated goodness is the sole attraction to which we rise: this it is which sprinkles us with a wave of true regeneration." And there are hosts of men in the Arya Samaj and other places who are living witnesses to the truth of these observations. Most of them would have been struggling in the mire of sin and corruption had they not come in contact with Dayananda. One moment of *Satsang* sometimes becomes the means of changing the entire course of a man's life. And Dayananda, though not in flesh now, has still the power of regenerating the souls of men and those who are really anxious to rise higher would do well to study his character in all its bearings.

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DAYANANDA SARASWATI.

Dayananda : his birth and Parentage.

DAYANANDA WAS BORN IN SAMVAT 1881 AT MORVI, a small village under the jurisdiction of the Kathiawar State. The names of his parents are unknown. He never gave them out,lest his relatives come to know of him and throw obstacles in the way of his carrying out the great work of reform to which he had pledged himself. The Shastras, besides, enjoin on Sanyasis to abstain from mentioning their parentage, and Dayananda, whose unflinching adherence to the dictates of the Shastras is so conspicuous in every note of his life, would not do any thing which could in the least be interpreted as being against this injunction. He came of a respectable Brahmin family. His father held the office of Jamadar, hereditary in the family, and also kept a Banking House, advancing money on moderate rate of interest which brought him a pretty good additional income. He was a man of deep religious convictions, strict

and austere in the observance of his duties. Shiva was the god he believed in and worshipped. The mother of Dayananda was a lady of sweet disposition and exercised a potent influence over her children. The leading traits of the parents were markedly reproduced in Dayananda; his unswerving allegiance to Dharma was inherited from the father and the remarkable power of patient endurance which he exhibited when in trouble, was probably derived from the mother.

Early education.

Of all sections of community Brahmins have long enjoyed the best advantages as regards education. But in the later periods of history, principally those of Mohammadan rule, which were marked by the decline of ancient learning and introduction of alien modes of life and thought, backed up by the prestige of a dominant race and carrying emoluments that a people in a state of retrogression and degeneration could ill afford to lose sight of, even Brahmins gave up the cultivation of knowledge and took to service and kindred other things. The families which could not succeed in the race or which were too exclusive, retained their original tastes and inclinations, but the external environment not favouring the growth of these, their standard of life was painfully dwarfed. They contented themselves with a smattering of Sanscrit, committing to memory some loose incoherent passages from Puranas and other books conversant with ceremonials &c, entirely

abandoning the cultivation of philosophy and science in which they so much excelled in former times. This state of affairs continued till very recent times. Dayananda's early education would have been of a very superficial nature, had it not been for the keen interest and almost a jealous care that his father evinced about his moral and religious welfare. The child was put to letters while yet he was hardly five, and for two years made to learn a long series of religious hymns, stanzas and commentaries. At the age of 8 he was invested with the Brahmanical thread which introduced him into another phase of life. Henceforward he must be particularly careful in the performance of religious duties and rites. "As my family belonged to the Shiva sect," he tells us, "their greatest aim was to get me initiated into its religious mysteries and thus I was early taught to worship the uncouth piece of clay representing Shiva's emblem, known as Parthava Lingam." The next six years were devoted to the study of Grammar and Veda and before Dayananda had entered his fourteenth year he had learnt by heart the whole of Yajur Veda Sanhita, parts of the other Vedas, and Shabada Rupavli. But this by no means exhausts the range of his early education. Being the son of a man of profession and being, at the same time, in close touch with the affairs which his father transacted at the Banking House, Dayananda had a tolerably fair acquaintance with business matters.

Belief in idolatry shaken.

The father of Dayananda was, as has already been said, a staunch worshipper of Shiva. He was very anxious that his son should grow up in the ancestral religion; consequently he lost no opportunity of impressing on the mind of Dayananda the importance of offering adoration to Shiva. He took him to the temples where Shiva Purana was recited and made him observe all the duties enjoined in the Rudradhya with strict and unfailing regularity. Dayananda, yet a boy of tender age, could not bear the hardships involved in fasting and in the observance of other such duties, but the father demanded strict compliance. The mother often protested against his stern insistence, but to no avail.He would not listen to any body; Dayananda must perform all rites and ceremonies peculiar to Shivisim under pain of physical torture. This discipline of unusual character, though it must have appeared irksome to Dayananda at first, had a very beneficial effect on his future career, for never did he in after-life neglect or miss his religious observances. His strictness and regularity in this respect have passed into a proverb.

Shivaratri is one of the chief festivals of the Shivites. It takes place in the month of Magh (January). On the Shivaratri night, the temple of Shiva is beautifully illumined and the believers keep awake till the first streak of dawn, singing glory to

the god and doing other things expressive of respect and devotion towards him. Among the various functions of the night one is that of the initiation of neophytes in the Sacred Legend. The father of Dayananda wished him go through this ceremony on the Shivratri falling on the 13th Magh, Samvat 1895. Dayananda was unwell in those days; he accordingly submitted that it would be very difficult for him to endure the pangs of hunger involved in fasting for a whole day and night, but his father heeded this not, and bade him comply in a manner which was as stern as uncompromising. Dayananda had no other alternative under the circumstances but to obey. The ceremony of initiation imposed upon him not only a fast for 24 hours, but participation in the night's long vigil. Finding all entreaties ineffective, he at last like a determined, sincere devotee, to brave the two difficulties in spite of his delicate health. He was taken to the temple of Shiva at nightfall. There was a pretty large gathering of Shivites. The proceedings commenced rather early; all began to sing songs in praise of Shiva, and their collected voice resounded loudly in the temple dome. This singing continued without intermission till 12 P. M., when one by one the assembled Bhagats, the father of Dayananda included, began to fall asleep. Sleep overcomes all resistance and by 2 A. M. all were in sound slumber. But Dayananda was awake. He, like other

men, felt the touch of sleep, but did not yield for fear of losing the fruit of his devotion. When drowsiness came on, he bathed his eyes with water. In the calm and stillness which succeeded the beat of drum and the sound of conch when all had fallen asleep, Dyananda's eye at one time rested on the idol of Shiva. It was a huge structure. He had not been surveying it long when he beheld a mouse creep over the body of the idol, and rob it of a part of the presents lying before it. This spectacle became a source of endless mental struggle in his mind. "Thoughts upon thoughts," he tells us, "crowded upon me and one question arose after the other in my disturbed mind. Is it possible, I asked myself, that this semblance of man, the idol of a personal god that I see bestriding his bull before me, and who, according to all accounts walks about, eats, sleeps and drinks, who can hold a trident in his hand, beat upon his *dumroo* (drum)—is it possible that he can be the Mahadeva, the great deity, the same that is invoked as the Lord of Kailash the Supreme Being and the divine hero of all the stories we read of him in his Puranas." Finding himself unable to resist such sceptical thoughts, he awakened his father for an explanation. The father enquired "why do you ask this question." ? Because "I feel it impossible to reconcile the idea of an omnipotent living God with this idol, which allows the mice to run over its body, and thus suffer its

image to be polluted without the slightest protest," was the reply. The father gave a lengthy explanation, but it did not satisfy the young inquirer and forthwith the foundation of scepticism concerning idolatry was deeply laid in his mind. He would no longer offer incense to idols, that being sham and nonsense. Dissatisfied, he left the temple and repaired straight to his house and broke the fast with the consent of his mother. When his father learnt this, he was angry. But do what he may, Dayanand would no longer worship idols; his belief in idolatry had gone; his conscience (Atma) rebelled against such a form of worship and he would never bow his head before statues of clay or stone.

Renunciation.

There is a proverb in Urdu '*Honhar birwa ke chikne chikne pat.*' Interpreted in the light of our subject, it means that a great genius is from the very first marked by extraordinary manifestations. This is but a truism endorsed alike by History and Experience. What appears quite commonplace to ordinary minds, has a great significance in the eyes of a greatman. What we are accustomed to pass by as of little or no consequence, has a high value in his sight. Events to which we attach no importance turn sometimes the whole course of a greatman's life. Death, for instance, is a common phenomenon; there is hardly any day when we do not see persons passing out of this universe. Beyond

momentary feeling of sadness, these pathetic scenes affect us but little, but in the case of Budha a death phenomenon became the turning point of his life. Similarly, it was death which led Dayananda to renounce his hearth and home and devote himself to the amelioration of human misery. The particular event that determined it was the death of his sister who was the pet of the family. The circumstances under which she died are tragic. She was hale and hearty and no one expected her death. One evening she was suddenly taken ill. Dayananda and his father were away to a friend's, participating in a festive entertainment. When they were apprised of her illness, they at once hastened home. The best medical advice available in the town was called into requisition but without any relief whatever. The condition of the girl grew worse and she expired within two hours. This was the first bereavement of Dayananda and it extremely shocked his heart. ' While friends and relatives," he says, " were sobbing 'and lamenting around me, I stood like one petrified and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. Not one of the beings that ever lived in this world could escape the cold hand of death' —I thought I too may be snatched away at any time and die. Whither, then, shall I turn for an expedient to alleviate this human misery connected with our death-bed; where shall I find the assurance of, and

means of attaininig Mukti, the final bliss? It was there and then that I came to determination that I must find it, cost whatever it may, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break with the mummeries of external mortifications and penances, and the more to appreciate the inward efforts of the soul." This last determination was kept secret from parents and friends. Some day Dayananda must break away from all who surrounded him. But no one knew of this. The resolution was soon strengthened by another death scene. Dayanand had an uncle—a man of learning—who took great interest in his education and to whom he was very fondly attached. This man died after a brief illness, his unexpected departure leaving a still more profound conviction in the mind of Dayananda as to the transient character of the world The mind exercises a great influence over the body and the mental restlessness of Dayananda began to show itself in a sad expression and an utter indifference to worldly affairs. This gave rise to many apprehensions in the minds of his relatives and friends. They sought to beguile him in various ways, but without any effect. In these days of unrest, he talked of the impermanence of the world in particularly sad and touching tones, and expressed a determination not to marry. His parents coming to know of this

at once set on foot arrangements in connection with his marriage. Dayananda must now take some decisive step, otherwise he would be entrapped for ever. He entreated his parents to postpone his marriage, preferring his appeals in a manner as could not but move their hearts. Having attained the object of his wish, his next step was to ask his parents to send him to Benares for further study. The father was half-willing but the mother would not part with him, he being her only male child. On his pressing the matter too much he was, however, sent to the family priest, a Pandit, who resided at a village about 8 miles from Morvi. Dayananda carried with him a melancholy frame of mind; and his generel demeanour and indifference towards worldly affairs appeared to the shrewed priest as forerunner of some awful event. He therefore wrote to his father every thing in detail, whereupon the old gentleman called him back to Morvi. On arriving home, Dayananda found preparations with regard to his marriage being eagerly pushed forward. His parents had been much alarmed at the change that was coming over him and thinking marriage to be the only effective remedy, had set about it in great earnest. Dayananda, as usual, protested. They treated his overtures with disdain and went on with their business. But they were mistaken; their son would not be drawn into the net which they were spreading around him. Finding that nothing restrained his

parents from giving effect to their resolve, he one evening quietly quitted the parental roof never to return again. The next few years of Dayanand's life are those of incessant struggle in the acquisition of knowledge. His first concern on leaving home was to elude the pursuit of his parents. Accordingly he walked very rapidly, taking rest at a village 8 miles distant from his own. Next day he got up at 3 A. M. and set about his journey, avoided highways and roads, and before morning had dawned cleared as many as 20 miles. His parents were alarmed on missing him at night and sent *sowars* to search him out. But he had traversed a long distance. The sowars instituted a diligent search in every direction but without success. After a vain and fruitless attempt, they at last returned home without Dayananda, to the great grief of the sorrow-stricken family. Having thus betaken himself to an out-of-the-way place, apparently beyond the reach of his parents, Dayananda's next step was to visit Lala Bhagat, a learned scholar residing at Sayle. He had some money and gold and silver ornaments on his person. Of these he was relieved by a party of begging Brahmins who told him that the more he gave away in charity, the more his self-denial would benefit him in after-life. He stayed at Lala Bhagat's for some time and there made the acquaintance of a Brahmachari at whose advice he joined the Brahmacharya order, throwing

aside his white garments and putting on reddish-yellow ones instead.

From Sayale Dayananda proceeded to Kontha-gangad, a small principality situated near Ahmadabad. There resided a man who belonged to one of the villages in the vicinity of Morvi and who was well acquainted with him and his father. Dayananda once met him by chance during his rambles. The man was simply struck at his dress. He enquired from Dayananda as to how he had come to Kothagangad and why he had adopted the Brahmachari's dress. Dayananda was much perplexed on finding himself before a man who could betray him to his father and in reply to the questions put to him said that his object in leaving home was to see the world. The man ridiculed the idea and in the confusion of mind into which Dayananda had been thrown at his sight, got himself informed of his immediate future movements. A Bairagi in appearance, a fellow Sadhu as it were, Dayananda did not suspect any treachery at his hands. But he was wrong in his calculations. The Bairagi despatched a letter to his father, informing him of all particulars and especially of Dayanand's intention of visiting the grand fair that was to come off at Sidpur e in Kartik next. The letter brought some relief to the family and all were glad to hear that Dayananda was alive. The father availed himself of the information and left for Sidhpure with his *sowrs.* A rigorous search was made

two days no clue of the run-away was forthcoming. The father, however, did not lose heart he continued the search and one fine morning his eye at last rested on his son who was sitting among a lot of Sadhus. He at once caught the lad and tore his yellow clothes into shreds. An eternal tempest raged within his breast; his eyes became blood-red and he reproached Dayananda bitterly for his conduct. Finding his father in a fit of uncontrollable anger, Dayananda fell at his feet, imploring pardon in all humility. The agitated father made him over to his *sowars* with orders to keep a strict watch over him. But Dayananda had not changed his intention of renunciation; it was only the fear of his father that had made him resume the appearance of a penitant. Inwardly, his determination was as firm as ever. The sepoys kept a strict watch over him during the day; at night they became more vigilant; but Sleep is very powerful and with all their vigilance, they fell asleep at 4 A. M. Dayananda who had all along been on the look-out for such an opportunity lost not a moment in availing himself of it. He crept stealthily out of the house, and ran as fast as his legs could carry him. Knowing that he would be overtaken by his father's horsemen, he thought at one place of ascending a lofty tree that stood by the side of a Shivalaya before him. The idea was carried into effect at once. Dayananda planted

himself on the tallest branch. The morning, in the meantime, found the *sowars* without their ward; they informed their master of the sad occurence who reprimanded them severely for their neglect of duty. The only course left under the circumstances was to search again and this was done very carefully. Every nook and corner of the town was searched. Dayananda surveyed the movements of his pursuers from the top of the tree. When they came to the Shivalaya, he moved slowly to another branch and hid himself behind its dome. They looked into the temple as minutely as they could. And as soon as they came to the part of the dome behind which he was hidden, he held his breath in silence, lest any movement on his part lead to his detection. The poor fellows at last went away in the same mood of disappointment in which they had come. Dayananda, however, remained perched on the tree till evening when he quietly alighted and fled in the opposite direction.

We have to be necessarily brief in this booklet, for, if full details were given of the journeys and adventures of Dayananda, there is a likelihood of its swelling to an unusual extent. He visited a number of places to find out sadhus and learned men. When once , told that at a certain place there resided a Yogi or a Sanyasi, he would visit it, come what may. Nothing could deter him from his

resolve. He went to trackless jungles and intractable mountains if only to find some Rishi who could enlighten him on the dark problem of life and death. And these places were not reached without encountering danger. Once he found himself face to face with a bear. The bear made towards him but before he could catch hold of him, Dayananda gave a sharp blow on his nose that made him run for life. The noise of the bear drew a number of dogs and villagers from an adjoining locality. The villagers offered him help and protection but he declined it with thanks and went his way. On another occasion, while in quest of a Sadhu, he found himself surrounded on all sides with thickets and bushes. His way lay through these. He must either give up his intention and go back or walk over prickly thorns that lay scattered before him. The former alternative was outof the question, so he had to choose the latter. Accordingly he passed through the hedges which literally tore his flesh into shreds. So strongly was the heart of Dayananda set on the acquisition of knowledge and enlightenment that nothing could turn him away from it. While roaming over hills, he came to a Mandir which was richly endowed. The Mahant had a talk with him and finding that he was a handsome youngman who gave promise of an extraordinary career desired him to stay at the temple, offering mahantship and holding out brilliant prospect of a happy future.

Dayananda heard him through, and remarked in the end, "it is not money that has brought me here, if I desired money and loved an easy-going life I would have stayed at my father's." So saying, he left at once though his exhausted body scarcely allowed further movements.

The scene which closes the early exploitary career of Dayananda is extremely pathetic. Having been told that there were men of learning and culture residing near the mouth of the Nurbudda, he determined to travel along the whole course of that stream. The bank was here and there overgrown with prickly thorns; through these he made his way, his feet and legs bleeding profusely. Several days were spent in pursuit of this project. On the last day he had a very unhappy time of it. The distance he had traversed was unusually long and he was completely over-powered with exhaustion owing to the lacerated condition of his feet. There was no village near where his wounds could be dressed. So he went on till the sun's rays became pale. There was no habitation still in sight. He did not, however, lose courage, but kept up a steady pace. Weary and worn, he at last reached a village; but as blood was still coming out from the injured parts, he stayed outside with a view to wash them and then offer his evening prayers. When this had been done, Dayananda found himself unable to proceed to the village on account of

exhaustion resolved to pass the night under a tree. Exhaustion brings on a state of sleep and he became insensible to the outer world. But he had not been long in that condition, when a great noise burst upon his ears. The villagers were in a procession going to an adjoining place to celebrate some religious festival. The noise of the tom-tom aroused him from his trance. His movements excited the curiosity of some men in the procession who advanced towards him. Immediately there was a large crowd round Dayananda. The headman enquired all particulars about him and finding that he was quite done up, bade his men go and requested Dayananda to accompany him to the village. But Dayananda could not go, whereupon the old man departed and returned shortly after with a bowl full of milk. Dayananda refreshed himself with the milk and retired to rest. The old man proved very kind and generous. He ordered a fire to be lit around him and appointed two men to guard him against wild beasts at night.

The adventures of Dayananda were not wholly fruitless. Though he nowhere met Rishis and men of high powers, he did come in contact with advanced Yogis from whom he learnt a good deal. It was during this period that he became Sanyasi. Being too young for that order, no one would initiate him into the last Ashram. But he got an influential Pandit

to intercede for him with a Sadhu who admitted him to Sanyas.

Christ says: 'Knock and it shall be opened unto you.' This is perfectly true. Those who work incessantly towards the attainment of a noble object are most likely to be successful. While travelling along the banks of Nurbada, Dayananda came to know that there was a man—a great Saint at Mathura, having a thorough acquaintance with the Vedas and Shastras and forthwith he bent his steps towards that city, reaching there on 14th Nov 1860 after a long and tedious journey. The name of the Saint was Virajanand. He was well-known in the town. One morning Dayananda gave a tap at his door.

Studics at Mathra.

Virjananda—Who is there at the door ?
Dayananda—A Sanyasi.

Virjananda—What is your name ?
Dayananda—Dayananda Saraswati.
Virjanand—Do you know Vyakarn (Grammar)?
Dayananda—Sarswat, &c.

The door opened at this; Dyananda walked in and preferred his request in a humble manner. Virjananda refused to admit him to his pupilage on the ground of his being a Sanyasi. Dayananda beseeched again and again which moved Virjananda to

accede to his request. But Virajananda was a declared enemy of Modern Sanskrit literature. No one who talked with approval of Kaumadi and other modern books, had any chance of being accepted as a pupil by him. Virjananda believed that these books led the mind of the student astray from truth and should, therefore, be never so much as touched by him. And this is a fact which can scarcely be controverted. Virjananda taught the Rishi Krit Granths (the works of Rishis) which, by their sublime thought, natural and spontaneous mode of expression, and proper arrangement of the subiect not only trained the faculties of the student in the right direction but enlarged and broadened his mental horizon. The first demand, therefore, on Dyananda was to throw away his Kaumadi &c. into the Jamuna. Dayananda hesitated for a time but the love for knowledge prevailed at last and he parted with his books, though with a heavy heart. The education of Dayananda began from Varanucharan Shiksha and Swami Virjananda led him, step by step, to the Vedas. The period of pupilage was short, but it was characterised by a hard work on the part of Dayananda. He had no means of subsistence. At first he lived on gram and coarse food, studying at night by the light of *chiraghs* which women put into the crevices of wells and which he collected together for the purpose. Subsequently a Seth, undertook to provide him with food and

another gentleman agreed to supply oil at night. Later on, when Virjananda saw that of all his pupils, he was a genius and gave promise of an extraordinary future career, he sanctioned a decent allowance towards his maintenance.

Dayananda lived in the house of his Guru (teacher), enriching his mind with knowledge and information on all subjects of practical importance. During the period of tuition he had discussions with Pandit Rangacharya and other learned men of Mathura, in all of which he invariably came off victorious. The towering genius, great powers of grasp, and subtle penetration of Dayananda had convinced Virjananda that he was the man best fitted to carry out the great work of reform which he, on account of the blindness of his eyes, had not been able to do. Accordingly, when on the close of his education, Dayananda approached him with a dish of 'loungs' as a present, submitting in a humble manner "May it please thee, Sire, to accept this dish, I am poor and a richer present I can not afford," Virjananda thus responded : "Money and presents I require not of thee. I want thee to go forth into the world and spread enlightenment among mankind. This is my Dakhsina". Dayananda, the most obedient of pupils, one who would never go against the wishes of his Guru, bowed assent and, after receiving the benedictions of

the Saint, set out for the discharge of the sacred duty entrusted to him.

Lectures at the Hardwar Kumbh.

The remaining story of Swami Dayanand's life is the story of the rise and growth of the Arya Samaj Movement in the country and can not be told in a few words. But we must be necessarily brief in this place. The first tour of this altruistic and patriotic Sanyasi covers four years, *viz* from Baisakh Samvat 20 to Baisakh Samvat 24. During this period five towns, namely, Agra, Gwaliar, Jeypore, Pushkar, and Ajmere were visited. At almost each one of these he came in collision with the orthodox pandits who could not justify idolatry and other such practices in open discussion and had to give way. The most important event that calls for a lengthy notice in this tour is Dayanand's visit to Hardwar. Hardwar is situated on the Ganges and is a Hindu place of pilgrimage. Every Hindu considers it his duty to visit it at least once in his life-time. The daily influx of pilgrims ranges over thousands. Generally speaking, this little town is astir with pilgrims every day, but on special occasions the number is unusually large. At stated intervals a day comes when a dip in the sacred water is considered particularly meritorious. Such occasions are known as *kumbh*. A *kumbh* took place in the month

of Baisakh (April) Samvat 24. Lakhs of pilgrims gathered at Hardwar at the time. Dayananda availed himself of this grand occasion for spreading his views among the people. He went to Hardwar a month earlier than the *kumbh* and commenced his operations on a wide scale. People listened to him with dumb surprise. On the *kumbh* day the sight was especially worthy of notice. Dayananda planted himself on a mound and thundered against idolatry and other such evils. Among his audience were Pandits of high note and learning, such as Vishudhanand, the acknowledged leader of Benares literati. His views created a great sensation in the fair, for it was for the first time that idolatry had been condemned in its own stronghold. His denunciation of the orthodox creed affected the convictions of pilgrims, and declared itself in a change of attitude on their part towards the *Pandahs* (priests). The boundless faith in the efficacy of the bath in the Ganges was tinged with an element of skepticism which often restrained the hand of the liberal Hindu from a free distribution of gifts to the priests. Thus the income of the Pandahs was diminished. Being men of very avaricious and exacting character, the loss appeared too much to them and they forthwith began to decry Dayananda. Attempts were made to set up

a disturbance during his lectures, but without success. Nothing daunted, Dayananda went on with his work and thousands of people were benefitted by his noble teachings.

The world against which Dayananda had to struggle was simply overwhelming in might. His lectures at Hardwar had given him an idea of the opposition he had likely to face. He felt that his equipment was slightly out of proportion to the mighty task to which he had been called, and called for retirement for some time for a still more acquisition of strength. In dealing with the mob, the reformer has to bear all sorts of insults and ill-treatment; he must have patience enough to hear himself and his mission cried down and preserve, amidst all difficulties and troubles, a calm and dignified appearance. Besides, no opposition, no violence, no denunication should produce so much as the slighest excitement in his mind. He must be patient, forbearing and generous to his enemies. And these qualities can not be assumed at will. They must be genuine and real. Swami Dayananda, though he had already a tolerable share of these, retired into the jungles of the Ganges in the month of Baisakh for further contemplation and perfection of character, emerging from his place of retirement after 2½ years.

Discussions with the Pandits.

The views of Swami Dayananda being novel and revolutionary, attempts were made at all imoprtant places that he visited to check their progress by discrediting him in open contests. But no one welcomed these contests more than he himself. He was more than a match for the whole world of Pandits put together. During a brief period of four years he had no less than six discussions of which very interesting and lively accounts are preserved to us. In all these the opposite parties had to eat the humble pie. Dayananda was generous-hearted, he never wreaked vengeance on a vanquished foe. Nor had he any vengeance to wreak, for he was above such mean and low things. In these six discussions two of his opponents were men who really loved and valued truth and they not only frankly acknowledged the justice and reasonableness of Dayananda's contentions and the genuineness of his pramanas (authorities) in public, but gave up idolatry for good. Perhaps the most important of these discussions is that which was held at Cawnpur on 31st July 1869 with Haldar Ojha. Haldar Ojha was one of the greatest Pandits of his day and was universally respected in North-western Provinces for his learning. He was himself also very proud of his attainments and was under the impression that there was no body who could stand before him. He challenged Swami Dayananda to a discussion. The

was readily accepted. The meeting for the purpose was arranged in a broad and spacious place; the audience ranged over 26,000 souls. Mr. Thaira, the Asstt. Collector of Cawnpur, was present on the occasion. Mr. Thaira was a Sanskrit scholar and understood the passages quoted by both the parties during their speeches. He was appointed as arbitrator by the common consent of all. The subject under discussion was idolatry. Mr. Thaira, seeing that every argument advanced and every authority cited by Ojha was at once refuted and proved to be spurious by Dayananda, enquired from the latter as to his belief regarding God, and then left the place. His departure was a signal for the meeting to disperse and the partizens of Ojha to raise the shouts of their own victory. Haldar was seated in a carriage and taken through the principal streets of the town with banners flying before him. This was resented by some of the sensible people who had witnessed the discussion. But the orthodox Pandits paid little heed to their protest. A letter was thereupon addressed by a number of respectable gentlemen to Mr. Thaira apprising him of every thing that the orthodox had done and soliciting his opinion as to the final issue of the discussion. And they received the following

reply:

Gentlemen.—At the time in question I decided in favour of Swami Dayananda Saraswati faqir and I believe his arguments are in accordance with the Vedas. I think he won the day. If you wish, I will give you my reasons for my decision in a few days.

Cawnpur Yours obedeintly

(Sd.) W. THAIRA.

Discussion at Benares.

There is no town throughout the length and breadth of this country which is held in greater veneration by the Hindus than Kashi or Benares. A thousand memories of sacred and hallowed character are associated with its name. Kashi, *Shivan ki Bashi,* the abode of Shivas, attracts pilgrims from the farthest limits of Cochin on the one side, and the remotest Basti in the Himalaya range on the other. It is a place which every Hindu thinks it his duty to visit at least once during his life. What, however, has raised it prominently above the rest of *Tiraths* (places of pilgrimage) is the fact of its being the centre of Sanskrit learning and culture. It abounds in Pandits who can speak and write Sanskrit with a fluency of expression which is simply charming. Here you meet with men who have devoted a whole life to the cultivation of special branches of Sanskrit Literature. The Grammarian is inimitable in his own line; the Darshanveta has

no equal in his mastery of the subtle and abstruse questions of philosophy and logic, the Jyotishi (astrologer) is unexcelled in his own department. In short, one is confronted at Kashi with adepts in all departments of knowledge. Hinduism (orthodoxy) is not insecure there but occupies a strongly fortified position, defended at every step by men of great learning and ability, men who are not only confident of repelling an attack from without, but of laying the foe that dare face them low with their deadly weapons. He must indeed be very brave who would defy these people. And yet Dayananda not only assailed this great fortress but shook it from its very foundation. His lectures attracted men by thousands and his views produced quite a commotion in the town. His rapid fame attracted the attention of the Maharaja of Kashi who paid him a visit and proposed a discussion with Kashi Pandits. This is what was already desired by Dayananda and he at once agreed to the proposal. Accordingly the 16th of November (1869) was fixed for the discussion. 'Idolatry in the Vedas' was the subject under dispute. The orthodoxy was represented by the entire Pandit world of Kashi. But the prominent figures were Swami Vishudhananda, Pandit Bal Shastri, Pt. Shiva Sahay, Pandit Madhavacharya, Pandit Vamnacharya, Pandit Deva Datta, Pandit Jaya Naryan Tarkvachaspati, Pandit Kailash Chandra Sharma, Pandit

Maya Krishen Vedanti, and Pandit Naryan Shastri. The proceedings commenced on the appointed day at about 4 P.M. The audience was simply monstrous, consisting of no less than 50,000 souls. One Pandit after another rose to prove Idolatry from the Vedas, but without success. The *pramanas* (authorities) advanced by each were at once proved to be wrong and spurious. Pandits like Vishudhanand and Bal Shastri found themselves pressed into a corner, with all means of flight entirely cut off. Their humiliation was complete. The great Patron of orthodoxy, Raja Shiva Prashad, was now at his wit's end. They had all counted upon a sure victory, but quite the reverse was the result. The prestige of Kashi ! will it now be gone for ever ? Just as this question was agitating the minds of the Pandits, a trick suggested itself to them. It was for more than an hour and a half since the discussion had been going on. The shades were deepening and, as the hour of twilight arrived, a man rose with a few dirty Mss. in his hand and said : "Here is a mantra from the Veda in support of Idolatry." And he read out the Mantra. Dayananda knew that the Mss. were not the Vedas ! He demanded them with a view to see everything for himself. And as in that hour of darkness he began to look intently over the contents, shouts of victory were raised by the

Pandits. There was a great uproar. The mob rushed on Dayananda with stones and brick-bats. But the Police were at once on the spot and they dispersed it in no time. A rude shock had, however, been transmitted to orthodoxy by the effects of which it fell in a hopless condition. The faith and credulity of people disappeared and thousands of men threw their idols into the Ganges. The *Hindu Patriot* thus noticed the Kashi Shastrarth in its issue of the 17th January 1870:

That stronghold of Hindu idolatry and bigotry which, according to Hindu mythology, stands on the trident of Shiva, and is therefore not liable to the influence of earthquakes, has lately been shaken to its foundations by the appearance of a sage from Guzerat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death-blow to the present system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard and styles the Puranas as cunningly devised fables—the invention of some shrewd Brahmins in a later period for the subservience of their selfish motives. The Vedas, says he, entirely ignore idol worship and he challenges the Pandits and greatmen of Benares to meet him in argument. Some time ago the Maharaja of Ramnagar held a meeting in which he invited the great Pandits and the elite of Benares. A furious and protracted *logomachic* took place between Dayananda Saraswati and the Pandits, but the latter, notwithstanding their boasted learning and deep insight into the Shastras, met with a signal discomfiture. Finding it impossible to overcome the greatman by a regular discussion, the

Pandits resorted to the adoption of a sinister end to subserve their purpose. They made over the sage an extract from the Puranas that savoured of idolatry and handed it over to the Saraswati saying that it is a text from the Vedas. The latter was pondering over it, when the best of Pandits, headed over by the Maharaja himself clapped their hands signifying the defeat of the great Pandit in the religious warfare. Though mortified greatly at the unmanly conduct and bad treatment of the Maharaja, Dayananda Swami has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He has the shield of truth to protect him and his banner of victory is waved in the air. The Pandit has lately published a pamphlet styled "Sattya Dharma Vichar", containing particulars of the religious contest above alluded to, and has issued a circular calling on Pandits of Benares to show which part of the Vedas sanctions idol-worship. No one has ventured to make his appearance.

Kumbh at Prayag.

Swami Dayananda might have stayed still longer at Benares had it not been for the *Kumbh* fair at Allahbad which came off in January 1870. Such fairs, as has already been said, take place after long intervals and draw unusually large numbers of pilgrims. The Swami would not miss the opportunity afforded by grand occasions of this character to spread his views among the masses. So he arrived at Allahbad a few days before the commencement of the fair and lectured daily as long as the

Kumbh lasted before large gatherings. The refutation of Idolatry formed the principal subject of his speeches. Thousands of men were benefitted by his sound and healthy teachings. When the *Kumbh* was over, he set out on a short tour to the muffasil and visited Mirzapore, Kashganj, Chhalesar, Patna, Mongher and, Bhagalpur. A challenge was given at each of these places to the orthodox Pandits to justify idol-worship from any point of view, but none came forward. Schools were established at Kashganj and Chhalesar for the instruction of the young in Ashtadhyai and Mahabhashya (Grammar, Philology &c.). These institutions were all supported by private charity and existed long enough to do a deal of useful work.

Tour in Bengal and Behar, December 1872 to August 1873.

The fame of Swami Dayananda had reached all Provinces in India on account of his lectures at the Kumbhs of Prayag and Hardwar and discussion with the Benares Pandits. Invitations, in consequence, poured in from all quarters, soliciting his presence at various places. He was yet at Bhagalpur when he received a letter from Babu Chandra Shakir Sen, Barrister-at-law, inviting him to Calcutta. So he left for this last-named place on 15th December 1872, and was very cordially received at the Railway Station by Mr. Sen. His stay at the Metropolis, though not long, was eventful. Immediately on his

arrival, he issued notices in Sanskrit, Hindi, Bengali and English inviting the Pandits and others to come and discuss theological subjects with him. Among others the one discussion of note that took place at Calcutta is that with Pandit Tara Nath Tark Vachaspati. It has since been embodied in a small pamphlet and its perusal would give the reader an idea as to how slender is the foundation on which orthodoxy rests. Pt. Tara Nath Tark Vachaspati, one of the well-known Pandits of Bengal, finds it difficult to hold his own even for a moment before Dayananda. At the time when Dayananda visited Calcutta the Brahmo Samaj was in full swing in Bengal. Both Shriyut Dabendra Nath Tagore and Bubu Keshab Chandra Sen received him with marked courtesy and condescension. Babu Keshab Chandra Sen had grown very fond of him and they often talked together on deep questions of metaphysics and spirituality.

He delivered several public lectures at Calcutta, of which glowing accounts were published in the newspapers. We reproduce here one extract from the *Indian Mirror* which is fairly typical of the Press opinion regarding his work:

On Sunday, the 9th instant, a lecture was delivered by Pandit Dayananda Saraswati on the Vedic doctrines at the premises of the Bhavnagar Night school. A large number of respectable native gentlemen were present on the occasion. The lecturer

dressed with a cloth, took seat on the pulpit in the most solemn posture and commenced his duty at half past three P. M. The lecturer opened his address with a prayer to the Almighty Father, and then with a glowing, sweet and easy Sanskrit continued for more than three hours. He proved in simple argument from the Vedas the existence of the Almighty God, the iniquity of caste-distinctions and the injury done by early marriage. His oratory is wonderful. His language is simple, yet majestic. From his words we can observe that he is not only a man of extensive learning but also a man of deep reflection and vast observation.

Dayananda left Calcutta on the 15th April for Hughly, arriving there the same day and, after paying short visits to Chhapra and Dumraon, returned to N. W. Provinces.

Another Tour in N.W. Provinces: 20th October 1873 to September 1874.

N. W. Provinces, or what are known as United Provinces in these days, cover a large and extensive tract. On his return from Bengal, Dayananda made another brief tour in those Provinces, visiting Cawnpur, Farrukhabad, Aligarh, Mathura, and Allahbad. Mathura is an important centre of idolatry. Swami Dayananda gave, as usual, a challenge to local Pandits to prove idolatry from the Vedas, but none durst come forward. At Aligarh he was cordially received by Sir Sayyed Ahmad who evinced much interest in his mission.

Bombay: The establishment of the Arya Samaj.

While staying at Allahbad, the Swami thought of paying a visit to Bombay. Accordingly he left for that historic place

reaching the Victoria Railway Station on 26th October 1874. The Bombay orthodoxy is ruled by a section of priests called the Gokalya Gosains. The majority of temples are in the charge of these people. Dayananda challenged them to a discussion; one or two men responded, but had to beat a hasty retreat. The orthodoxy summoned Pandit Kamalnain of Ahmedabad to their help, but in vain. The Pandit dared not face Dayananda. A grand meeting was arranged in Framji Cowasji Institute for a disscussion between the two parties. Thousands of people assembled to witness it. But Kamalnain showed the white feather at the last moment and all had to go back quite disappointed. Dayananda lectured at many important localities in the town and the victory of his cause was complete. He established a society under the name of Arya Samaj in which a number of distinguished Bombayites joined. The date of the birth of this blessed movement is placed at 10th April, 1875. From Bombay, Swami Dayananda went to Poona where he delivered fifteen lectures in Marhati. These lectures have been translated into Urdu and published by Lala Munshi Ram, a leading Arya gentleman in the Punjab. A discussion was held with Pandit Vishnu Shastri on 'Widow Marriage' which led to a very wholesome result.

Chandapur is a small town in the N. W. Provinces

Chandapur fair.

While Swami Dayananda was going about from one place to another, preaching the grand doctrines of the Vedas, Munshi Pyare Lal, a *rais* of Chandapur conceived the idea of convening a meeting of the leading representatives of Mohammedanism, Christianity, and Vedic religion in his own city. with a view to ascertain as to which side the truth lay. He communicated this proposal to Dayananda who readily consented. Accordingly, a meeting was held at Chandapur on the 19th March 1877 with the permission of the Collector of the district for the purpose. Swami Dayananda represented the Vedic religion, while Mohemmedanism and Chr istianity were represented by Moulvi Muhammad Kasim and Rev Scott, respectively, both very distinguished and well-known gentlemen in N. W. Provinces. The subjects on which discussion was to be held were:

(*a*) Of what thing, at what time and for what purpose, did God create the world ?

(*b*) Is the Deity Omnipresent ?

(*c*) What are God's mercy and justice ?

(*d*) What are the proofs of the Bible, the Veda and the Koran being the Word of God ?

(*e*) What is salvation and how can it be attained ?

A public notice was given of this *Mela* and handbills too announcing the same were distributed broadcast in every town of note and importance. In consequence, an unusually large number of men from other places assembled at Chandapur to witness the discussion. The discussion commenced on Monday the 18th March 1877 at the appointed hour, and continued for three successive days with necessary intervals of rest. What the result was, we need not say. It is amply evident from the remarks of a Christian gentleman who, addressing the audience, said: " Maulvis and gentlemen ! The Swami will answer our questions in ten-thousand ways. If thousands of us join in debate with him, he will never be found short of a reply to us, so no more of this point." This is sufficiently indicative of the discomfiture to under which the Moulvi and the Padri were smarting. Unable to sustain themselves any longer, these gentlemen at last departed from the scene on Thursday, though the *Mela* (fair) according to the original agreement had yet to continue for two days more at the least. It is a pity that the other subjects could not be taken up and fully discussed.

Tour in the Punjab: 3rd March 1877 to February 1878.

The Swami visited Delhi in 1877 to witness the grand Durbar that took place there. His lectures in the town quite fascinated some of the Punjabi gentlemen who were there in connection with the Durbar. They approached him with a request to visit their own

Province and even obtained from him a promise to that effect. This promise was soon redeemed. The first city in this Province that Dayananda visited was Ludhiana. From Ludhiana he came to Lahore and remained the guest successively of the Brahmo Samaj, Dr. Rahim Khan, and Nawab Nawazish Ali Khan. The Punjab offered congenial soil for the growth of his views. His ideas were received here with great zeal and enthusiasm and a band of sincere, earnest and well-meaning gentlemen at once gathered around him. Only one lecture was sufficient to the establishment of Arya Samaj in a town. Lahore, Amritsar, Gurdaspur, Jullundur, Ferozepur, Pindi, Jhelum, Gujrat, Wazirabad, Gujranwala, Multan, all these places had the honor of a visit from him. Several discussions were held at Lahore and Amritsar. The Punjab is the best off as far as the popularity of the Vedic religion is concerned. There is not a town worth the name where an Arya Samaj does not exist. It is in the Punjab that the Samaj movement can be seen in its real grandeur There are a number of philanthropic institutions worked by Aryas and a grand organisation exists for the propagation of the principles promulgated by the great Swami.

N. W. P. and Rāj-putana: 25th July 1878 to 15th January 1879.

From the Punjab, Swami Dayananda again went to N. W. Provinces and thence to Rajputana. The towns which he visited were Roorkee, Aligarh, Merrut, Delhi, Ajmere, Pushkar, and Masuda. At

some of these he met with a strong opposition from the Hindus and Mohamadans in spreading his views, but he overcame all difficulties and the enemies had to yield every time.

Another Kumbh at Hardwar.

The Kumbh fair returns after stated intervals, and by the time Dayananda had finished his third tour in N. W. Provinces, it came round again. He availed himself of it as before and delivered discourses before large audiences at Hardwar His ideas had by this time gained a foothold in the Hindu world and men of various denominations flocked to hear him and profit by his lectures. The favourable inclination of the people towards him greatly incensed the Pandits, some of whom went to him and said : "Well, give up the denunciation of idolatry, otherwise we shall crush you." Dayananda would not be intimidated by such vain threats.

N.W.P. and Oudh 14th April to March 1881.

Soon after the *Kumbh*, Swami Dayananda left for Dumraon where he had a discussion with a missionary gentleman. Saharanpur, Mehrut, Chhalesar, Moradabad, Badaon, Barielly, Shahjahanpur, Farrukhabad, Mirzapur, Dinapur, Benares and Agra were next visited, one after another. A long and protracted discussion was held at Barielly with Rev. Scott on 'Transmigration of Soul.' In other places, his presence served to strengthen and consolidate the Arya Samajes.

Bombay: Connection with Theosophical Society. 31st December 1881 to 22nd June 1882.

In 1881 Swami Dayananda paid another visit to Bombay. The object was chiefly to see Colonel Olcott and Madam Blavatsky of the Theosophical Society. The Theosophical Society was then a branch of the Arya Samaj and had become fairly well-known in the country. The cause of its popularity was Swami Dayananda who had incorparated it with the Arya Samaj and otherwise given it a great support by his speeches. The story of this union is simple. Madam Blavatsky and Colonel Olcott had, long before their arrival in this country, been in correspondence with Swami Dayananda. He was assured that the Theosophical Society had the same propaganda for its object as the Arya Samaj and was only too glad to recognise him as its chief Director. Here is a copy of the original communication on the subject addressed to him from America:

To the most Honorable Pandit Dayananda Saraswati, Venerated Teacher! A number of American and other students who earnestly seek after spiritual knowledge, place themselves at your feet and pray you to enlighten them. The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons whose worldly interests or private prejudices were linked with the established order. We have been called atheists, infidels and pagans.

We need the assistance not only of the young and the enthusiastic, but also of the wise and the venerated. For this reason we come to your feet as children to a parent and say 'look at us, our teacher; tell us what we ought to do. Give us your counsel and your aid.'

See that we approach you not in pride but humility, that we are prepared to receive your counsel and do our duty as it may be shown to us.

(Sd.) HENRY.S. OLCOTT.

Swami Dayananda was, of course, moved by appeals couched in such a language of earnestness and wrote in reply that he would make the society a branch of the Arya Samaj. Thereupon he received the following communication from the Recording Secretary of the Society at New York.

To the Chief of the Arya Samaj.

HONOURED SIR,—You are respectfully informed that in a meeting of the Council of the Theosophical Society, held at New York on the 22nd of May 1878, the President in the chair, upon the motion of Vice-President A. Wilder, seconded by the Corresponding Secretary H. P. Blavatsky, it was unanimously resolved that the Society accept the proposal of the Arya Samaj to unite with itself, and that the title of the Society be changed to the Theosophical Society of the Arya Samaj of India. Resolved, that the Theosophical Society for itself and branches in America, Europe and elsewhere, hereby recognize Swami Dayananda Saraswati Pandit, Founder of the Arya Samaj, as its lawful Director and Chief.

Awaiting the signification of your approval and any instructions that you may be pleased to give,
I am, honoured Sir, by order of the Council.

Respectfully yours :

(Sd). ANGUSTUS USTAIN,

 Recording Secretary.

The Arya Samajes all over the country recognised Theosophical Society as a sister society, wedded to the same interests. Madam Blavatsky and Colonel Olcott, on their arrival here and long after, continued to evince the same regard for the Arya Samaj and its Founder as is evidenced from their letters from America. They accompanied Swami Dayananda to several places in his tours and never gave him the least cause for difference. It was commonly believed that their mission was identical with that of the Swami. But that impression was destined to change some day. While staying at an important town in N. W. Provinces, Swami Dayananda received the intelligence that Madam Blavatsky had declared herself an atheist in a lecture at a certain place. He at once wrote to her, inquiring as to the truth or otherwise of the report and asking her, in case the report was correct, to see him at her earliest convenience as he would convince her of the existence of

God in no time. A reply was received corroborating the report, but the question of seeing him was at first postponed and then altogether evaded. But Swami Dayananda would have nothing to do with an atheist. He called on her over and over again to justify her atheistic belief before him. This she not only did not do, but in her other lectures gave expression to ideas diametrically opposed to the principles of the Arya Samaj—such as the existence of ghosts, hobgoblins, witchcraft &c. Swami Dayananda would not tolerate such superstitions even for a moment. And he at once issued a circular letter to the Samajes notifying that he had broken his connection with the Theosophical Society. What was the original motive of the Theosophists in requesting Swamiji to become their leader and guide, we shall not discuss here. It is an unpleasant subject, nor does the scope of this book allow of such a discussion.

Tour in Rajputana.

Rajputana is the land of Rajputs,—the Rajputs that have immortalised the name of this country in the history of the world. Rajputana is inhabited by a race that has extorted the admiration of all for their heroism and bravery in the battle-field. But degeneration is inevitable and even this sturdy race fell from its high pedestal. At the time when Swami Dayananda visited Rajputana, he found it in a very pitiable

condition. The chiefs were given to dissipation and debauchery; the affairs of the States were going from bad to worse; and there was a sort of disorder and confusion everywhere. The sight naturally pained him, but he had the power and capacity to get the elements of discord eliminated if only once the responsible persons came within the sphere of his influence. And this is a fact, borne out by subsequent developments in the States that he visited. He visited Udeypur on the 25th July. The Maharaja extended him a warm welcome. A few days' residence at the place changed the whole aspect of the affairs. His Highness used to see him every day and read with him Yoga Shastra, Vaisheshak and that part of the Manu Smriti which relates the duties of the Rajas. The example of the Maharaja stimulated the dignitaries of the State to increase and improve their knowledge and many of them devoted themselves heart and soul to the cultivation of learning. The Udeypur Court soon became the model one in Rajputana. The Upadeshes of Swamiji created in the mind of the Maharaja a deep aversion for polygamy and prostitution. His Highness began to attend the State affairs in person, transacting all business according to a fixed programme. Hindi became the court language and there was improvement in all departments of

administration. Swami Dayananda stayed at Udeypur till 1st March 1873 and it was there that his Will about the Paropkarini was written.

The next State that Dayananda Saraswati visited was Shahpura. When His Highness the Maharaja heard of his arrival, he came to see him in person and kept up his visits for some time, spending daily at least two hours in his company. And the result of these visits was the increase of Maharaja's information in Philosophy and Dharma and the improvement of the general tone of the State administration.

Death.

Swami Dayananda was yet at Shahpura, when he received an invitation from the Maharaja of Jodhpur, soliciting him to honour the State with his visit. Swamiji responded, arriving at Jodhpur in the month of Baisakh. Jodhpur was at the time a hot-bed of intrigues. When he reached the place, a hideous spectacle presented itself to his gaze. The scions of the illustrious Rajput families were given to revelry and dissipation. There was a deal of discontent and dissatisfaction existing among the subjects. Oppression and injustice were the order of the day. The highways and roads were infested with robbers and dacoits. The palace was governed by a prostitute named Nanhijan in whose hands the Maharaja was a mere puppet. All this must give place to a better order. A few lectures from

Dayananda, and there was a wide stir in the State. An appreciable change came over the Maharaja himself. But power is dear to every body and more so to the wicked. They would not part with it without a struggle and Dayananda, the man who had effected the change and ushered in a reign of righteousness, became the target of all evil men. A fatal blow must be dealt at him. None dare defy him openly; underhand and insidious plots were freely resorted to. What made the situation of the enemies all the more desperate was the reproach Dayananda administered to the Maharaja for keeping in his palace a prostitute and surrendering himself to her will. And this was brought about by the following circumstance: The Swami one evening came to see the Maharaja. His Highness was enjoying the company of Nanhijan. He beheld the Swami approach, and ordered Nanhijan to be removed to another place. Some minutes were spent in this as it could not be done all at once. The Swami had, in the meantime, come near enough to see everything for himself. And the first thing that he said to Maharaja, on his arrival, was: "*Hai Afsos! Singh ki dhwaja par kutya ka isqadar rasukh aise samagam se kutte paida na hon to aur kiya ho.*" What can be a stronger and more scathing condemnation than this? When it became known to Nanhijan, she was all on fire. Dayananda's life was

now extremely unsafe. And only a few days after the event just named, he found himself suffering from the effects of a slow but deadly poison. It was communicated through milk. The Swami had vomitted that particular night, but the poison had penetrated far into the system to be totally ejected. He fell ill on the 30th September 1883. A number of doctors were immediately in attendance, but without any relief to the patient. The Maharaja was much affected at this painful sight. The disease grew in intensity and Dayananda left for Abu much against the wishes of the Maharaja. The State doctors and other servants accompanied him. But even this change did not avail. Subsequently, he removed to Ajmere, and there quitted the mortal coil on 30th October 1883 at 6 p. m. The months of illness were marked by extreme pain; large ulcers had appeared everywhere on his body which made it difficult for him to keep in one posture for an hour or so, but during all this pain not a word of sigh ever escaped his lips. His face was calm and dignified all throughout and there was not the slightest indication of sorrow in his expression. On the day of his death, he had *Mundan* and bath and told the people around him to retire and leave him alone. One or two gentlemen, however, hid themselves behind a *purdah* and observed the death scene. It was the

happiest that can be conceived. The Swami offered a prayer to the Almighty in Sanskrit which gradually changed into Hindi. He then said: "Let Thy will be done, O Father." No sooner had these words been uttered, than his soul flitted away into the heavens, leaving behind an expression which changed a cold atheist like Pandit Gurudatta into an enthusiastic theist and gave an astonishing turn to the whole course of his life.

India before Dayananda.

It is impossible to arrive at a true appreciation of the work and worth of Dayananda unless full cognisance is taken of the adverse forces which were at play in India before his advent and against which his giant arm was so successfully wielded. In the chain of great men he forms the last link in point of time. He flourished quite recently and men are in existence who saw and knew him. He is the Reformer of the present age—an age which but fifty years back presented tendencies embodying the cumulative effects of the corruptions of various periods of Indian history, the latest included, in all their naked hideousness. Dayananda's was the lot to face them all. Never was a reformer entrusted with so difficut and so arduous a task. And in order that we may be able to arrive at a right conception of Dayananda's glorious mission, we must take a survey of the entire range of history of this country, commencing from the Vedic period and descending step

by step to our own time which has witnessed the inauguration of a civilization, simply blighting in its effects. As we stretch back our vision to the period of Manu we find India in a state of great felicity and opulence. The Aryas were divided into four castes *viz* Brahmans, Kashtryas, Vaishyas and Shudras. The pondrous machinery of Varan Ashram was worked in no arbitrary way. Its parts were adjusted in a manner as left no room for the exercise of despotism. Each individual received due recognition of his merits and every part of the great organization was constantly replenished with new power. The accident of birth in a humble family did not disqualify a man of learning and culture from the high position of a Brahmin to which his abilities entitled him, nor was the son of a Brahmin, who, through neglect or similar other causes failed to lay by the requisite store of knowledge, suffered to pass for a Brahmin, but was at once degraded to an inferior Varana—the Varana for which his capacities could be utilized with advantage both to himself and the society at large. Persons born in Shudra houses became Brahmins and *vice versa*. The principle of *Guna, Karma, Subhava,* upon which society was worked and regulated, not only secured harmony and concord, but promoted both material and spiritual advancement. The Brahmins acted as priests, divines and statesmen. They visited

the people at their houses, joining in the religious ceremonies of the family, enlightening the members on dharmic questions and thus keeping alive among them the truths of theism and spirituality. Their principal business was to minister to the moral and spiritual needs of the people and to keep them constantly in touch with principles that go to inspire and uplift man. The Kashatryas were concerned with the general administration of the country. This class furnished Rajas, kings and diginitaries of the State. It also provided soldiers for purposes of defence. The Vaishyas formed the trading class. They augmented the wealth of the country by agriculture, industry and commerce. They traded with foreign countries and increased the material prosperity of the land. Manu mentions the names of no less than six countries with which the ancient Aryas maintained trade relations. The Shudras formed the serving class. They ministered to the physical requirements of the people, freeing them from all cares and anxieties as regards the menial service so essential to every household, so that they might be able to devote themselves to their respective vocations wholly undisturbed. This state of things lasted for centuries. India during this period occupied the highest place in the scale of nations and enjoyed a prosperity without any parallel in the annals of the world. But a change at

last set in. Her sons grew indolent. The Brahmins gave up their high calling. The Kashatryas and Vaishyas, who were dependent in a great measure on the Brahmins in matters temporal and spiritual, also degenerated. The decay of learning, and the predominance of selfishness led to the terrible war of Mahabharat which ended in the utter devastation of the country. The carnage of men of learning, of strength, of piety &c., who by their respective merits could keep the race steady in the path of rectitude made the situation all the more dark. Hardly had a few centuries elapsed since the termination of this war when the people developed distinct tendencies towards demoralisation. The Vedic theism was replaced by Vammargism; the ideas of spirit and spirituality vanished from the minds of men and they became utterly materialistic. Fleshism, we mean the doctrine of sacrifice,—came to be regarded as the cardinal article of faith and thousands of innocent creatures were slaughtered daily in the name of Religion. Indulgence in alchohalic drinks became a common practice. In course of time all these vices were incorporated into a system of religion and held up as leading to salvation. The matters had reached a critical crisis when all of a sudden arose a great soul, Sakyamuni Budha, who stemmed the tide of Vammargism. He was a man of strong emotions and gifted with an amount of intellectual accumen and spiritual fervour which overcame all obstacles.

His tender conscience revolted against the inhuman slaughter of animals done in the name of the Veda. And he lifted his mighty voice against this heartless practice, denouncing the Vedas that sanctioned it in no measured terms. Being endowed with unusual powers and leading an exemplary and spotless life, his influence prevailed and his success was phenomenal. Vammargism received a rude shock at his hands. It ceased to be the popular religion and the moral precepts of Budha came to occupy a leading place in the minds of men. Budhism under Ashoka assumed a new shape and became the State religion. For centuries it had an undisputed sway. But morality without religion is a ship without compass. It must drift into shoals and rocks and be dashed into pieces. Budhism was at last hopelessly wrecked on the rock of atheism and the cause of its collapse was its anti-Vedic spirit. The Aryans under Budhistic influences had become godless. "There is no God and no Atma and the Veda is puerile nonsense from one end to the other" became their watchword. This was not confined merely to speculation, but carried into the details of daily life. And as a natural consequence, a reign of darkness set in. At this stage appeared on the scene another great soul, Shankaracharya by name. This man was a profound scholar of the Vedas. He saw with pain his people indulging in all sorts of

atheistic practices and forthwith he resolved to clear the country of Budhism. 'There is no God' was the Budhistic doctrine and in opposition 'Every thing is the reflection of God,' said Shankar. There was a great sensation on his appearance. Attempts were made to put him down. But he had a message for the world and could not be intimidated. There were discussions between him and the Budhist priests, and he, by his great dialectical skill, extensive erudition and vigour of thought, carried the day everywhere. Finally, enlisting the help of the State in his favour, he drove those who would not abjure Budhism beyond the North-West borders. The people who were in the habit of denying the existence of God began to chant the shalokas of Shankar viz every thing is the reflection of God.' As an antithesis to the Budhist doctrine, it proved an excellent weapon. And Shankar's object in promulgating it appears to have been to meet the immediate needs of the hour rather than to establish a permanent creed. The period when Shankar flourished presents all the evils of the previous periods. Vammargism was there ; Budhism was there ; Jainism was there and finally his own creed was there. An evil once introduced in this country has a tendency to perpetuate itself for ages. Between the age of Shankar and the latter end of Mohammedan rule, there lies a period covering many centuries. It is known as Mede

val period. During this long term were composed the Puranas,—a literature which made the preceding darkness all the more hideous. These books inculcate practices, not only opposed to reason and common-sense but also highly repugnant to the moral sense of man. Idolatry, which had been originated by Jains at first, and which had hitherto existed as an obscure form of worship, now rose into prominence, and the pantheon of gods was enlarged. This age also saw the physical and moral degeneration of Aryas. Brahmacharya was replaced by early marriage ; caste became rigid and hereditary ; *shalokas* were forged prohibiting foreign travel, and education to women. Kashtryas, Vaishyas &c were debarred from the study of Shruti, the Brahmins reserving this right only to themselves. Rites and ceremonies were invented in connection with Marriage and Death which were not only tiresome but highly expensive. The Mohammedan practice of Purdah was adopted and conserved. In short the Hindus were reduced to a state of utter moral helplessness and impotance. Towards the end of this prosiad arose in succession various leaders of thought, such as Kabir, Dadu, Nanak and others who made gigantic efforts to raise their fellow countrymen above the sordid concerns of life, but as they were themselves mere Bhagats, and their systems were no twell-founded, their respective doctrines, sincere and well-

intended, assumed in the hands of their ignorant followers aspects which fostered a rationalistic speculation in the country. The close of the Mohammedan rule saw the Aryans in a state of utter helplessness, a prey to all sorts of low and degrading superstitions. The advent of the British, however, relieved the situation. The British Raj brought with it many blessings, for which the people of this land can never be too grateful. Under its strong and protecting arm peace was evolved out of anarchy and confusion, privilege was granted to the people of the liberty of thought and expression, and various institutions of beneficent character were started into being. This Raj, though so blissful also brough with it acivilization which had ablighting effect on the children of the soil. The spread of Western ideas and the gloss and glitter of the European civilization bedazzled the eyes of Aryans and hosts of them went over to the Missionary. The tremendous rate at which conversions to Christianity took place filled the missionary with joy and were that rate to continue for some time, the Hindu race (believers in the Vedas) must disappear from the face of the earth. This appalling state of affairs necessitated the appearance of a great man who should not only be a person of highly devotional temperament, but a great intellectual genius, fully able to meet the rationalism of the age. He must

also be a great scholar of the Vedas, if he has to save a whole people from lapsing into alien creeds. And, according to the Divine Laws, appeared Dayananda on the stage. He was destined to overthrow the mighty evils which had been gathering strength through the successive ages of history since the degeneration of the Aryas; to divest the new civilization of the element that gave it brilliance and to lead the people to the sublime ideals of the Vedas from which result bliss and happiness.

Dayananda as Reformer.

It is not possible in this short pamphlet to give any thing like an adequate conception of the great work accomplished by Dayananda Saraswati in this country. He has left a permanent and ineffaceable mark on the moral and religious history of India and the influence of his thought has pervaded and permeated all the various ramifications of the society. He was not a destructive Reformer, demolishing every institution and leaving behind nothing more than a heap of ashes. No; not at all. He was very slow in destroying and whatever he rased to the ground, he took good care to build on the *debris* thereof a strong and unshakeable superstructure. What, however, entitles him to our highest esteem and raises him above so many reformers that have flourished in this land, is the right discernment of the

actual causes responsible for the degeneration of the Aryan people. He was not a shallow reformer—one who is led by outward appearances—but dived beneath the surface of things, pitching upon the points of disturbance with an expertness truly admirable. If the Aryan race has to rise once more in the scale of nations, if it is to become the glory of the world again, it must not only be relieved of the cruel institutions that fetter it to the earth, but its activity be directed into channels that make for righteousness. These channels, to sum up in one word, are the Vedas? The 'Vedas' appeared quite a new name to the Hindus when first uttered by Dayananda. Through sectarian prejudices which alone absorbed the popular attention, the people had forgotten even the name of their scriptures—the perennial source of light and truth. They stood aghast at the statements of Dayananda but had at last to admit the leavening power of the Vedas. But when he began to explain and elucidate the Vedic ideals, they refused to believe him, asserting that the Vedas were no longer in existence in this age. Being only for *Satya Yuga*, they had long disappeared from the world and lay embedded in the sea where a Rakshasa had carried them. Dayananda had to contend against this superstition. "The Vedas," he said "are neither books nor any thing else of the kind,

which could be taken away or destroyed. They are the laws governing the universe of Matter and Mind and can not be separated from the world. They constitute the Divine Law and are hence undying and eternal. The Vedas, being from God, are infallible.' And in order toimpress this idea on the public mind, and compel belief on it, he quoted a whole host of authorities in substantiation. If he were alone in propounding this belief, there would be little chance of its commanding popular acceptance, there being a strong feeling against him but the authorities of Manu, Vyas, Patanjal, Jaimany, &c., none dare question even for a moment. Various are the standpoints from which Dayananda approaches the question of the infallibility of the Vedas in his works and proves them to be the Word of God.

The path of reform, it has been truly said, is beset with difficulties at every step. Having proved the existence of the Vedas, defined their scope and extent and shown that they are eternal and infallible, Dayananda had yet far from established the right of every human being to their study. There was a privileged class—the Brahmins, who exclusively enjoyed this right; the Kshatriyas and Vaishyas were debarred from it, and the Shudras were not allowed to hear even the sound of a Vedic word. If any of them

heard it by chance it was ordained that moulten lead be poured into his ear. This, however, could not be carried into effect on account of the strong and protecting arm of the British Government, but the Brahmins would not willingly admit other classes to the privilege of the study of the Vedas. They quoted the Puranas and traditions as authority on the subject and offered a strenuous opposition to Dayananda. But Dayananda fought hard and ultimately won. The distinction between one class and another in this respect, he said, was unwarranted and invidious. All are the sons of God, entitled equally to His blessings. Just as the sun is meant for no one person, but shines upon all; just as the air carries the breath of life to every sentient creature, be it animal or man; just as water is the property of all, rich and poor, high and low, virtuous and wicked, even so are the Vedas intended for the entire mankind. But this is from the standpoint of reason and logic. The Brahmins would not, however, care much for this. They wanted authorities and Dayananda had to show from the Veda itself that it is meant for all mankind. When all this had been achieved, even then the opposition did not wholly cease. But Dayananda had proved his point to the hilt which necessarily led to the decline of the Brahmanic influence. This was the most difficult reform and, for carrying it

successfully through, Dayananda is not inappropriately called the Luther of India.

The foregoing achievement was but a prelude to another great and wholesome reform. The popular conception regarding God had, through centuries of depression, become too low. Stocks and stones and other material things were regarded and worshipped as God. Man, the crowning glory of the entire creation, bowed in abject humility before statues of stones chiselled with his own hands. The Mind, notwithstanding its infinite resources and potentialities, lay cringing before masses of clay—dead, inert, without any power whatever. In place of one true God, the Sustainer and Governor of the Universe, no less than 33 crores of gods were adored. Every blessed bit of earth was enthroned as God. No greater perversity can be conceived! Dayananda waged a crusade against this nasty and degrading practice and pulled its fabric to pieces. Idolatry, no doubt, exists still in India, but it is only in name and is bound to disappear altogether some day. The original faith has almost wholly departed and the remarks are now and then heard even in quarters knee-deep in the practice to the effect that Dayananda after all was right.

Not only has Dayananda freed us from the bondage of stocks and stones, but has done a yeoman's service in restoring human nature to its native dignity and splen-

dour. He inculcated the immortality of soul. Soul, said he, is eternal and immortal, endowed with great powers and destined to reign supreme over things of the earth. Hence never should man, however depressed he might be, allow himself to be ridden over rough-shod by matter. Nature intends him to be its master and he should ever stand undaunted and assert his superiority in a manner becoming his high rank. It matters not if the struggle be unequal. Death does not mean the annihilation of spirit. Life is continuous and unceasing and the spirit comes back again to the scene of conflict armed with a greater power and a keener determination and invariably conquers. This doctrine is inspiring and stimulating; it raises drooping hearts, fires them with zeal and courage and gives tone to their thoughts and actions. It is the keynote of all great and high achievements.

It has been said, and not without truth, that sects and creeds spring up in India like mushrooms. This land, there is no doubt, affords a congenial soil for all sorts of spurious growths. Men, who are unable to make their way through the crowded highways of life, conveniently turn to religion and set up for spiritual teachers. A number of ignorant men gather round them and begin to sing their praises. They are elevated to the rank of God and people flock to pay them homage from all quarters. The starving man—the man

who could not by honest means earn enough to keep his body and soul together—now begins to roll in wealth. His word becomes law unto his followers and he is proclaimed everywhere as having been entrusted with a special dispensation from God to humanity. He is a *guru*, a universal teacher—who must be obeyed and worshipped by all. This is the motto with which his followers approach the masses. But look a little closer into the private character of the man. He is a veritable monster. His life is beastly, sensual, there being not the slightest ring of spirituality about it. This vile man, this consummate hypocrite passes for a great teacher. His authority is unquestionable; his word is taken as a gospel truth. And what are the consequences? Ruin of many a family and utter extinction of that sturdy sense of independent enquiry which is the noblest characteristic of man. It was the peculiar privilege of Dayananda to save India from this slavery. "Be loyal," he says, "above all to your ownself; never violate the purity of your soul; judge every thing for yourself and stick only to that which is true." And he has written upon this subject with a force and clearness as can not fail to carry conviction. No one who has ever read his works, provided he be a man of sense, can ever fall into the clutches of pseudo-prophets that abound in this land. One thing for which Dayananda will ever be held in grateful re-

memberance is that he has removed from the firmament of religion all clouds of gloom which so much obscured the vision of men. You can now no longer be deceived by the outer appearance of any religion. Every creed can be seen in its true colours—there are its lights and shades, its merits and demerits, clearly marked for you. Budhism, Christianity, Muhammadanism and the congeries of Hindu creeds—have all been laid bare in their true condition and you can contrast them with the Vedic Religion to which he has himself called attention. And in the light that he has thrown on the points of excellence that ought to exist in the true, infallible, and revealed religion you can not but turn away from the non-Vedic religions as incomplete and imperfect, neglecting the development of this or that department of human nature and inculcating practices prejudicial to the growth of true manhood.

The work done by Dayananda in the domain of moral and religious regeneration is too vast to be noticed in a few paras. We must, therefore, pass on to a brief consideration of the grand work accomplished by him towards the reconstruction of Society. At the time of his advent the portals of knowledge were closed against women, they being regarded as mere drudges. *Istri Shudro na dhiyatam.* 'Do not teach woman and Shudra' was the popular watchword. He protested against this inhuman

injunction, and liberally extended the advantages of knowledge to woman.

One thought which has been impressed most indelibly by Dayananda on the face of the Hindu society is that of the importance and grandeur of Marriage. What is marriage? Not a combination of two individuals of opposite sex, determined by no law, no principle—a mere play of chance, but the union of two natures exactly fitted to each other by virtue of leading temperaments, characteristics and inclinations. Such a union is attended with the fullest measure of happiness possible to man. The heart of the one party beats in entire unison with that of the other, there being not the slightest note of discord. The *Grihastha* of this type is the centre of all healthy and noble influences,—a veritable paradise on earth.

Here is the first foundation of society, for be it remembered that Society is nothing more than an enlarged reflex of *Grihastha* or domestic life. Discontented, dissatisfied men—men whose domestic life is a failure, can never be good citizens. The prosperity of Society presupposes a high standard of moral rectitude among those that constitute it. And marriage is the starting point. Ill-assorted marriages will flood the earth with deformed and depraved men; while those of the type just described will people it

with gods, with persons possessed of all virtues that make for peace and happiness. Therefore for all those that are engaged in the reconstruction of Society it is incumbent to begin with domestic reform.*

Every body, who is born into the world, has, according to Dayananda, a birth-right to sound and liberal education. The education should be given free to all, the State and the rich people provide money for the purpose. There is to be no distinction of social rank among students. The son of a Rajà is practically on the same level with that of a peasant. The School is to be in the charge of men of the highest character and the head of the institution is to be a man of exceptional capacities, higher than all his subordinates not only in learning but also in point of moral and spiritual development. The School must be located at least four miles distance from the nearest habitation—away from all vicious and evil influences. The teachers will be *in loco parentis* to the students; every student will have to remain in school till the age of 25 years, leading all along a life of perfect chastity or Brahmcharya. There is absolutely no returning home within this period. Twenty five years is the

* Domestic Reform, it must be remembered, presupposes Individual Reform, and no one has laid greater stress on its importance than Dayananda. He has inculcated methods of procedure in each line of conduct which, when followed, must result in bliss and happiness.

least period of studentship or Brahmacharya; marriage within it is not permissible. It is to be devoted solely to the acquisition of knowledge, the development of body and cultivation of mind. This is one of the most luminous ideas that Dayananda has left for our guidance.*

The Gurukula &c. furnishes material for the construction of the society. No society exists on the face of the earth without caste. Caste is a natural institution and can not be annihilated, do what you may. What, then, is caste? A collective name for the various grades of the society. What are the grades? Brahman, Kshatri, Vaishya, and Shudra. Brahman is a name given to divines, statesmen &c., in short, to those who are leaders of thought and opinion; Kashatryas constiute the military class, comprising Raja and other dignitaries of State; Vaishyas are agriculturists, traders, bankers and men engaged in enterprises that

* The institution in Sanskrit is called Gurukula. It is not something impracticable or imaginary. But is a fact of history. It produced philosophers like Goutam and Patanjal whose names will endure as long as the world lasts. The leading features of Gurukula and its various excellences have been described very beautifully in a pamphlet by Lala Ralla Ram, late President of the Arya Pratinidhi Sabha. A reference to that pamphlet is likely to prove of much benefit to those who want light on the subject. The Arya Pratinidhi Sabha Punjab has started a Gurukula in which instruction on the plan described above will be imparted to students. It may also be noted for the information of the reader that the istitution has been organised only accordance with the spirit of the age. The scheme of studies combines with ancient Sanskrit the advanced sciences of west.

go to increase the wealth of a country; and Shudras are servants—men who are unable to do or achieve any thing in the higher walks of life by virtue of their inferior mentality, are only fitted for menial services. There is no Society on earth where these grades do not exist. Brahman, Kashtrya, Vaish and Shudra, it is now clear, are the names of offices rather than any fixed classes or tribes. And the qualities are always known in the world by what an individual is and not by the line of the house in which he was born. A man may have been born in the house of a Raja, if he has not martial capacities and administrative skill, he is no longer a Kashtriya but is fit only to be included in the Shudra class. Similarly, if a man born of Shudra parents possesses the attributes of Brahmin, he is a Brahman, not a Shudra, and in Society he will be ranked as Brahmin. Caste, in short, is not to be regulated by birth, but by merits. A Shudra can become Brahmin, and a Brahmin a Shudra* And for the enunciation of this idea we can not be too grateful to Dayananda. He has shown that this is the best and the most effective way in which Society can be constructed on a solid and permanent basis. He has further shown that

* The question may be asked : how is the caste of a person to be determined? By a Committee of very learned men, aided by the school record of the candidates together with opinion of teachers under whom he has been brought up all his period of studentship.

this was in vogue in the palmy days of India and by citing specific instances from history has proved that it is highly practicable. The plan of Swami Dayananda is thorough and complete in every respect. In the foregoing we have an indication of the nature of the collosal task that he had to perform in this directien. Construction is the most difficult work; every body can destroy, but their is hardly any who can build.

As regards the social evils current in the time of Dayananda they all received a severe shock at his hands. Early marriage is disappearing; ill-treatment of the low class people by those of the higher classes in matters social and religious has almost ceased to exist; the cruel custom of life-long widowhood no longer exists in that force and virulence as it did a quarter of century ago; the superstition that the Attock is the furthest limit to which a Hindu can travel has been entirely rooted out and people can travel to Europe and America without losing their caste or religion. In short, a steady progress is discernible in all departments of thought and action.

Religion, according to Dayananda, is not a mere matter of abstract speculation, but one of the deepest concerns to humanity. It consists in practice in living a high

standard of moral and spiritual life—and no man, who is a physical wreck, moral leper or social monster, can attain to spiritual excellence. Each and every one of the departments of human development is essential and none can be left out without serious disadvanage to an individual. There have been a host of reformers since the time of Budha, but few, if any, have taught that religion needs to be carried into the routine of daily existence. Very few have indeed emphasised on the truth that the cultivation of moral and social faculties must go hand in hand with the spiritual and unless the growth is steady and harmonious, a symmetrical development is wholly out of the question.

Arya Samaj.

The Arya Samaj, as we have stated, is the outcome of Dayananda's labours. It is one of the most influential bodies in India and wields an immense power for good. To present the reader with anything like a complete and systematic history of this grand movement during the last 25 years, a whole volume is required. It has done an incalculable amount of good work in the country, especially in the Punjab, where its teachings have been assimilated and embodied into the life and thought of the people. It is essentially a philanthropic movement and maintains various institutions of public utility and importance. The orphanages and educational institutions in the hands of the Aryas are

really a blessing to the country. A grand organisation exists for the propagation of the Vedic principles as enunciated by the great Dayananda, and preachers go about from one place to another, enlightening the masses on various problems connected with their welfare. A number of newspapers and journals, conducted both in English and vernacular, are also devoted to this sacred work. The Arya Samaj is by far the most popular movement in India and its past career is one of uninterrupted progress and advancement. The Samaj has achieved success in matters which few reform movements dare grapple with, and its future, judging from its present condition, is likely to be still more glorious. There is a body of earnest, sincere and well-meaning gentlemen who are straining every nerve to realize the ideals inculcated by Dayananda in practical life and there is every reason to think that their zeal and enthusiasm will bear good fruit.

Dayananda as man

Dayananda, the Reformer, may not have elicited universal approbation, but Dayanandad the man, commands the unstinte, praise of all. His foes are no less ardent in rendering him the just measure of homage than his friends. His personality is possessed of wonderful charms, and has the power of fascinating even his most inveterate enemies. Such men are rarely seen in this world of sin and strife. Often have we contemplated the character of this unique man in

our silent moments and drawn inspiration from it. From amidst the din and bustle of this world rises the figure of Dayananda, tall, stately majestic, and luminous with the most exquisite beauties. His countenance beams with a spiritual aurora simply overpowering in its effects. Bring the most learned of Pandits before him and he cannot look him in the face. And why? Not because of any supernatral endowment peculiar to him, but because of a life consecrated to the highest interests of truth and virtue, a life marked by constant purity of thought and conduct and close communion with the Lord of the Universe. It is this peculiarity which gave him superiority over other mortals. "Dayananda's personal appearance, says Madam Blavatsky, is striking. He is immensely tall, his complexion is pale, rather European than Indian, his eyes are large and bright, and his greyish hair is long. The yogis and Dikshtas (initiated) never cut either their hair or beard. His voice is clear and loud, well calculated to give expression to every shade of deep feeling raging from a sweet childish caressing whisper to thundering wrath against the evil-doing and falsehood of the priests. All this taken together produces an indescribable effect on the impressionable Hindu."

The character of Dayananda has many and various points of excellence, but the most promi

nent among them all is his boundless love of truth. It constitutes the very essence of his life. From the day that he started in search of Rishis and Munis to that of his death, it was the one absorbing passion of his existence. He was mad after truth and had literally followed out in life the passage in the Mahabharat which says: "Earth may renounce its scent, water may renounce its moisture, lightning may renounce its attribute of its exhibiting forms, the atmosphere may renouuce its attribute of being perceivable by touch, the sun may renounce its glory, the comet its heat, the moon her cool rays, space its capacity of generating sound, the shatterer of clouds his powers, Justice personified his impartiality, but I cannot renounce truth" .So strong was his attachment for truth. We are all accustomed to talk of truth in high-flown language, but very few of us value it practically. Ours is a mere theoretical speculation, but different was the case with Dayananda. Truth was the very song of his life. Power, wealth and fame are great things; men spend their whole lives in acquiring them and would very often do anything for their sake. But even these failed to exercise any charm over Dayananda. While at Hardwar a deputation of respectable Hindus approached him and said to this effect: "Swamiji you are some great Avtar, we all acknowledge that. By all means go on with your mission. But if you do one

thing, if you only refrain from condemning idolatry' the Hindusim is prepared to receive you as its leader and we shall be only too glad to instal you in our pantheon." What could be a greater bait than this? Do you think, reader, the Swami will effect compromise with evil? Will he do that? No; never His admantine spirit at once rose in its might and he said:

निन्दन्तु नीतिनिपुणा यदि वास्तुवन्तु,
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव मरणमस्तु वा युगान्तरे वा,
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ १ ॥

The politicians may praise or blame; money may come or go; death may occur to-day or life may be prolonged to thousands of years, the wise never deviate a step from the path of Truth.

And the deputation had to go back more convinced than ever that no amount of cajolery or baiting will ever succeed with this man. It is not only at Hardwar that attempts were made to bribe Dayananda, but in many other places, and that also by men in power and influence, but everywhere disappointment was the lot of these good folks. We are sorry we cannot quote all such instances here for want of space, but will mention one or two which, we

hope, will be read with interest. Swami Dayananda the reader is aware, stayed at Udeypore nearly eight months. During this period His Highness had grown very familiar with him. One day the Maharaja Sahib said : " The Devta of this State is Ling Mahadeva, a thousand endowments exist in the name of this Devta, and the income of the temples dedicated to him ranges over lakhs. If only you give up the denunciation of idolatry you can become the Chief Mahant of these temples." Scarcely had these words been uttered, when the Maharaja found himself in the presence of an angry giant. In thundering tones he reproached the Maharaja for what he had proposed. His Highness felt the gravity of the situation and had to get out by repeatedly assuring the Swami that it was simply by way of examination that he had made such a proposal.

But if Dayananda had unbounded regard for truth, he was also the most fearless in giving expression to it. No power on the face of earth could deter him from giving it out. The utmost that the world could do was to take his life and for this he cared as little as he cared for a straw. Men sometimes speak vauntingly of themselves and say come what may, we shall speak out the truth," but when even a slight danger confronts them in the face, they shrink back like cowards This was not the case with Dayananda. He was ever

prepared for dangers of all sorts. Here are a few incidents in this connection :

(*a*) At Karanwas he was visited by Rao Narain Singh, Rais, Baraoli. The gentleman had a large *Tika*-(mark) on his forehead. The Swami was then criticising Ganga Asnan (Bath in he Ganges) and custom of Tika-wearing and kindred other things. His remarks against *Tika* sent the Thakur into a rage who advanced forward to assault him with a sword in one hand. The Swami said: "well if you want to have a Shastrarth, send for your Guru, Rangayacharaya and I am ready for it and if you want to make a display of your arms go and do it against the Raja of Dhoulpur.' He is also reported to have remarked "A Kshatrya should never hold back from the object for which he lifts a weapon; if he does, he is not a Kshatrya.' The Rao listened to these words and then quietly retired.

But the Rao was a man of very vindictive nature The idea of revenge was swelling in his breast and he would not stop short of the murder of Dayananda. Having no courage for the dastardly deed himself, he hired three assasins charging them to repair to the hut of the Swami at 2 o'clock at night for the purpose. The men went to the hut, but could not have the courage to enter in. They returned

telling the Thakur all that had happened. He sent them back, but again their hearts failed them and they returned. The Thakur received them with abuses and reproaches and sent them once more, inspiring them with a fiery spirit. The men stopped for some time at the entrance of the hut, talked on the hideousness of their mission and then one of them bawled out 'Who is there in this hut.' The Swami had just done with his Yaga meditations and was coming out of the hut and he said 'Here am I.' The men staggered, their sword fell on the ground and picking it up they ran away in breathless haste. A man named Kaithal Singh was at the time sleeping inside the hut. He got up at the noise and after enquiring from the Swami as to what had happened ran to the town (Karanvas) informing Thakur Kishen Singh, a leading *reis* of all details. The good Thakur came to Swamiji at that hour of the night and advised him to remove from the hut. But the Swami said "Be of good cheer, God is my protector. Besides, I have got strength enough to turn the sharp edge of the weapons flourished against me against the asailnts themselves.

(*b*). While staying at Anup Shahar, a Brahmin very respectfully approached Swami Dayananda, with a *pan* (beetle-leaf) as a present and beseeched him to accept it. This *pan* contained poison. The appearance of the Brahmin created a suspicioin in the mind

of Dayananda, yet he accepted the *pan,* and ate it. The taste of the pan confirmed his idea of its having poison in it and forthwith he went to a private room and with a great effort threw up the contents of his stomach. On subsequent examination, the suspicion turned out to be well-founded.

(*c*). At Farrukhabad an attempt was made to murder him, but it failed. He was asked by a friend, Lala Jagan Nath Prashad, to give up his abode at the river side and remove to a safer place in the city but he refused and said: " My protector is God, I roam about the bank of the Ganges without any fear. Attempts on my life have already been made several times and this is by no means the first attack.'

(*d*) The lectures against the Goklia Gosains at Bombay in 1874 created a great stir in the town and resulted in a considerable dimunition of their income. This was bitterly resented by them and one Jiwanji by name conspired against the life of Dayananda. He sent for the latter's servant and asked him to mix poison in the food of the Swami, promising a sum of Rs. 1000 in consideration. Rs. 5 in cash and five seers of sweets were given in advance. The Swami came to know of this affair before the return of the servant. So, when the man came back, the Swami enquired: 'Did you go to the temples of the Gokalias to day'?

Servant—Yes, Sir, I went there.

Swami—What understanding has been arrived at?

Servant.—Rs. 5 in cash, 5 seers of sweetmeat and this (Ruqa) note, promising the payment of Rs. 1000 in case I kill you.

Swami—Poison has been administered to me several times before, but I am alive and I think it will fail in its effects even now.

Servant—I come of a family which will never do such inhuman things. Can I kill a man who is so useful to the world?

The Swami then ordered the sweets to be thrown away. He took the note from the servant and tore it into pieces, telling him not to go in future to temples of the Gosains.

(e). Madam Blavatsky was eyewitness to one of such incidents and she thus describes it in her book from which we have already quoted: The Pandit held many a warm dispute with the Brahmins, these treacherous enemies of the people, and has almost always been victorious. In Benares secret assasins were hired to slay him, but the attempt did not succeed. In a small town of Bengal, where he treated fetishism with more than his usual severity, some fanatic threw on his naked feet a huge cobra. There are two snakes deified by the Brahmin mythology: the one which surrounds the neck of Shiva on his idols is called Vasuh

ki; the other Ananta forms the couch of Vishnu. So the worshipper of Shiva, feeling sure that this cobra, trained purposely for the mysteries of a shivite pagoda, would at once make an end of the offender's life, triumphantly exclaimed. "Let the god Vasuki himself show which of us is right" Dayananda jerked off the cobra twirling round his leg, and, with a single vigorous movement, crushed the reptile's head "Let him do so," he quietly assented. Your god has been too slow. It is I who have decided the dispute "Now go," added he, addressing the crowd, and tell every one how easily perish the false gods."

Such incidents are by no means few and if we are to enumerate all that have been left on record, we are bound to exceed the limits of this booklet. These are sufficient for our present purpose. They show how tremendous is the risk with which the denunciation of popular evils is attended. And yet Dayananda cared not a fig for such a risk. So deep was his devotion to truth that horrible scenes like those we have just described, affected him not in the least. His mind wavered not for a moment. Throughout the entire history of his life, the outspoken and fearless advocacy of truth remains as constant and unchanging as ever. Placed amidst the most unfavourable environments——surrounded on all sides by men extremely hostile to him, he would speak out the truth, no matter

if these fall upon him and tear him to pieces. The prisons and dungeons of this world, even death itself, had no terror for him. Inspired by the spirit of truth, he thundered against his enemies in their own camp and was afraid of no body on the face of the earth. We may quote here one or two instances in corroboration of this fact.

(*a*) At Nasik he was taken to one of the biggest temples in the city and requested to speak on some topic. There was a large body of men to hear him. Some people expected that, being in a temple of Hindus, he would not dare condemn idolatry. But to Dayananda what opportunity could be more fitting and appropriate for exploding popular errors and beliefs than a meeting of this character. And he spoke against idolatry. The floor on which he stood was paved with stones and exactly before him was the sanctuary which gave a full view of the idol (god) within. Once in the course of his speech, the great reformer said: "There is no difference between this stone (pointing to a stone under his feet) and that idol in the sanctuary." The people simply looked aghast at his face; the more daring among them thought of assaulting him, but none had the courage to do such an act.

(*b*) While staying at Bareilly, the Swami was he guest of **Munshi Lachhmi Narayan.** It was the

Munshi who arranged all about his lectures. The lecture delivered on the 14th August 1879 was attended both by the Collector and the Commissioner. The first part dealt with the Puranas and both the gentlemen enjoyed well the criticism directed against the Hindu scriptures, but when the second part, which treated of Christianity came, they felt uneasy. And the Commissioner sent for Munshi Luchhmi Narayan and said to him, "Tell the Pandit not to be so severe in his criticism, if the ignorant people are excited, his lectures will be stopped." Munshi Luchhmi Naryan could not muster courrage to communicate this message to the Swami, but at last he delivered it in a broken and tremulous voice. The Swami simply laughed at it. Next day the subject of his discourse was *Atma*. The discourse was full of very beautiful and sublime thoughts. While defining the nature and characteristics of Atma, the Swami quoted that *vakya* (passage) of the Upanishats which says that it can neither be killed by weapon nor burnt by fire and then thundered forth: "This body is perishable, to protect it by unrighteous means is ignoble It is within the power of man to destroy it, but show me the hero who can destroy my Atma. So long as such a hero is not found in this world, I am not prepared even to entertain the idea that I should suppress truth."

(c) Rev. Scott of Bareilly had come to have a great regard for Swami and the Swami called him by the name of Bhagat Scott. The Bhagat used to attened each and every lecture delivered by the Swami but one evening he could not come. The Swami, after the close of his lecture, enquired about him and learning that he was busy in his own Church, intended to see him there. A crowd of five or six hundred men followed him to Mr. Scott's Church. The Rev. gentleman had just finished his sermon. He advanced forward to receive him; conducted him to the pulpit; and requested him to speak on some subject. What would be the subject of Dayananda's lecture but Man-Worship and he spoke on it for about a quarter of an hour. Swami Dayananda spoke against Christianity in the Christian Churches, against Islam in the Mohammedan mosques, against idolatry and Puranas in the temples of Hindus. The History of this country for the last twelve or thirteen centuries can boast of no reformer so fearless in the expression of his views as Dayananda. 'However, it is perfectly certain', says Madam Blavatsky, 'that India never saw a more learned Sanskrit Scholar, a deeper metaphysician, a more wonderful orator, and a more *fearless denunciator of every evil* (italics are ours), than Dayananda, since the time of Shankaracharya, the celebrated founder of the Vedanta philosopy

the most metaphysical of Indian systems, in fact, the crown of pantheistic teaching."

Swami Dayananda was essentially a disinterested worker. The regeneration of India was the one absorbing object of his thought and activity. He never sought self-aggrandisement, but in practical life always studiously avoided what in the least was calculated to lead to such a thing. At Lahore, the Aryas proposed to invest him with the title of Chief Patron of the Samaj, he not only refused the honour but also administered them a sharp rebuke. He was the member of the Lahore Arya Samaj and was ever ready to obey the behests of its Executive Committee. In the Executive Committee he was practically on the same level with the ordinary Sabhasads in the matter of voting. Not even once, during his entire life, did he claim privileges higher than other people because of his being the leader. Men of very inferior talents have set up for *Gurus* and claimed infallibility for their word. Being a man of great learning and high capacities he could, if he wished, become a Guru, and pass his days in affluence. But this he despised and preferred public good to his own comforts. Nay, he went further. So averse was he to being idolized by men that he said: 'Believe a thing not because I say so, but because it is true

and believe nothing in my speeches and writings that appears to you to be untrue.' What can be more unselfish than this! O, where is the man in whose breast beats a heart so noble and so full of genuine love for his fellow-beings.

Some people are under the impression that Swami Dayananda was a prodigy only in the department of intellect and not in that of spirituality. They assert that he lacked the element of Bhakti. Nothing could be greater blunder than this. The Swami is, no doubt, a great prodigy in the domain of intelltect, but he is greater in that of Bhakti. He used to devote several hours every day to communion with the Lord, and this communion it was that kept him up in his unequal struggles with the world. The people who assert lack of Bhakti in him, have never cared to study his works. Moreover, they have not enquired as to what is true Bhakti and how it is to be distinguished from the mere affectation of piety. We have read the works of this Rishi with great benefit to ourselves. We have lingered for long intervals on the parts which are devotional. And we should confess that a greater Bhakta than Dayananda has not appeared in India since centuries. His prayers are a language of poetry, breathing forth a spiritual fervour highly inspiring and elevating. They have been the means of infusing a new life in many an otherwise drooping spirit.

And now in the end it may be asked what was the secret of Dayanand's success? His great intellect, his generous heart and his deep spiritual fervour. Undoubtedly these contributed a good deal towards his success. But the world does not set much store by these. There must be something more than this in a reformer and that is consistency of thought and act. Dayananda was a model in this respect. His life is a marvellous harmony between preaching and practice. There was not the slightest note of discord. He was the highest living ideal of what he taught. He gave proof of the truth of his teachings in his own person. If he taught that Sannyas was a stage of altruism, was he not a practical embodiment of that teaching? If he taught that the highest phase of Brahmacharya resulted in unusual powers of body and mind, was he not a living demonstration of that fact? View his life from whatever standpoint you may, you will find that it is one long and unbroken record of consistency between thought and action, between profession and practice.

To sum up, Dayananda is the prophet of enlightenment, the apostle of liberty and the harbinger of a brilliant future, marked by peace and goodwill among men and as such he deserves the respect and reverence of all his countrymen.

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"मैं पाप के बड़े-बड़े वृक्षों की जड़ काटने के लिए तीक्ष्ण कुटारों से काम लूंगा न कि उन्हें बढ़ाने के लिए कैंचियों से उनकी कलम काटूंगा।"

"सत्य की और न्याय की स्थापना के लिए यदि लोग मेरी उंगलियों की बत्तियाँ बनाकर जलाए, तब भी मुझको कुछ शंका नहीं हो सकती।"

"अत्याचार की अपेक्षा अत्याचार सहने वाला अधिक पापी है।"

—महर्षि दयानन्द